4: Liu K-4 (no date) 1944 AE3 Sino-Tibetan
Border Peoples AE3

Since the topography of the county is mountainous, the population is not only scanty but poor. With the exception of the Ch'iang villages, most houses are widely scattered and villages far apart, and the roads between are very poor. It is a common experience for one to travel scores of miles through precipitous cliffs or dense forests without seeing anyone.

The population is not only scanty, but the distribution is far from even. According to government estimation, the area of Li-fan is about 11,000 square kilometers, and the total population is around 80,000. The average density of population is then less than 8 persons per square km. But they are not evenly distributed; about 40% of this population is concentrated in the area between Wei-chow and the Hung-chiao or Red Bridge Mountain 紅橋山, where about 50% of the foodstuffs of the county is produced. The cultural landscape is one of the linear pattern along the river. About another 30% of the population is concentrated in the Black River Valley, where about 30% of the total food crops of the county is produced. This leaves only 30% of the population at large roaming over the vast expanse of the grasslands, about 90% of the total area of the county. That means a density of less than 3 persons per square km. Since there is a great deal of mixing up of the tribes people, their social customs seem to differ more according to geographical environments than by racial inheritance.

C. SOCIAL CUSTOMS IN RELATION TO THE MODE OF LIVING.

First, in regard to clothing. Both men and women of the various tribes wear long gowns. They are made of different materials, according to the resources and demands of their particular environments. For instance, the Ch'iang people wear long gowns made of hemp; the Gia-rung and Black River people, living in comparatively high ground, wear long gowns made of yak's wool; while the Fan people, in the grasslands, wear long gowns of yak's wool or fur. There is very little difference between a man's gown and a woman's because both men and women have the same style, and both like to trim their gowns with a touch of red, or to use a red belt or belts of some other brilliant colors. All of them, both men and women, usually have only one gown, which is worn year after year, and not until it almost turns into threads is a new one made to take its place. The style itself is really a relic of the Tsing dynasty, which reflects little of their climatic and geographical environment, but rather reflects their history and social inheritance. Their headdresses are different. Both men and women of the Ch'iang people wrap their heads with a piece of cloth, like the Szechwan people in the plains, probably for the same reason, as a protection against the weather. But among the Gia-rung people the women put a folded cloth on the top of their heads, which they use as a mat when they go to worship in the temples. The Fan women usually do not wear anything, but their hair is most elaborately combed and richly decorated with silver and red coral, because in their nomadic way of living a woman's headdress denotes her rank,

4: Liu K-4 (no date) 1944 AE3 Sino-Tibetan
Border Peoples AE3

562 the woman you must state your problems or put your request. If you ask a man whether you can stay for the night, or if you are asking for water or fire, he simply looks at you and then turns to the woman. She is the man-of-affairs; the man's job is to smoke his pipe.

•161 591 Again, due to the hostile environment, not only is the population scanty, but the birth rate is low and the death rate high. Therefore, travelling in the mountain valleys in Lifan one often sees deserted homes due to the disappearing of families without heirs. In order to keep the family name from disappearing, there is the custom of Shang-men 上門. It's direct translation is "up the door". Its meaning is for a man to marry into a woman's home and inherit the family property with the understanding that the children must be named after the mother's family. But as this custom works out many men who go out trading in other regions will marry into a family and live there for one or two years, and then return home to his first family, and later on he'll shuttle back and forth with a home at both ends to meet his convenience. He has almost no responsibility towards either family, but privileges in both. Some men have even three families, and when the wives discover this they do not seem to mind.

When we went to Lung-hsi 龍溪 for the investigation of iron ore there, the district leader, Lo 羅, who acted as our guide, told us that he once joined the church when Mr. Torrance was there. But since then he has married and has a large family. When we called on him at his home and congratulated him upon his success, he calmly said he had another family beyond the mountains which he has not seen for several years. Upon inquiry as to the reason, he simply said he had been married to a woman there when he went trading there as a young man. He has not been there for some years. It is a custom nobody thinks wrong or strange. I do not know whether you would call this an honor to women or not!

F. CUSTOMS IN RELATION TO RECREATIO

533 584 As we have already stated, the land is all in slopes, houses are scattered, and the roads are poor. Women are busy keeping the family fed. Men of the Ch'iang and Gia-rung communities help out by going into the mountains hunting or digging, or by carrying tea from Kwan-hsien 灌縣 into the grasslands, while among the Fan people most of the men are busy at their prayer wheels and scriptures. One would think life is a worry and dreary job. But no, it is not so. The tribes people do everything with joy, even suffering poverty. Streams of vocal music ring out from the mountains. It is the custom to sing while working. Their loudness of singing out-of-doors almost corresponds to that of the Norwegians toward dancing on the mountains. When one person is singing the whole valley echos back, and then someone hidden somewhere behind the rocks responds, and the mountain echos back again. They are innocent, natural, and free from the restrictions of ettiquette. In this way lovers talk to each other, and this is sometimes the prelude to marriage.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border AE3

CHAPTER IV

WESTERN AND NORTH-WESTERN YUNG-NING

1. AGRICULTURE, ACCESS AND INHABITANTS

Yung-ning 永寧

The most important part of Yung-ning from an agricultural standpoint, is of course its plain (PLATE 220), which to-day supports 300 families, although 1,000 families could subsist there if rice were cultivated, and all arable land were utilized. Only one half of the plain is now under cultivation, and rice is prohibited from being grown for political reasons. Maize, barley, buckwheat and round peas are the main crops. The plain has a plentiful water supply, as the Hli gyi or K'ai-chi Ho 開基河 [also called Lo-chi Ho 勒吉河 pronounced Le-chi Ho in Yung-ning] winds through it, receiving several affluents in its course over the plain. The latter is at an elevation of 9,500 feet, is perfectly flat, and extends east to the foot of Lion Mountain (Seng-ge ga-mu). In the remote past the Yung-ning plain was undoubtedly a lake, similar to the Lu-ku Lake, which lies 100 feet higher. The plain is surrounded by mountains with many valleys debouching into it; the only outlet is the valley which leads into the Ch'ien-so country in Ssu-ch'uan. The eastern and north-eastern end of the plain is still marshy.

The next place of importance is the long Tsui-yi valley called Wa-erh-lo 挖耳羅 in Chinese, which extends south of Wua-ha Shan, west into the Yangtze. This is a very fertile valley and rice is planted in the middle upper half; the lower part is a dry, arid canyon with steep walls; the head of the valley is wooded.

To the west of Yung-ning is another long valley called Luë-dzu law-k'aw, which also extends into the Yangtze, with another valley joining it called Hĕr-dü, the Har-lĕr-dü of the Na-khi. These valleys unite a short distance before debouching west into the Yangtze, south of San-chiang-k'ou 三江口. The remaining arable land is along the Yangtze, especially at Pu-chio 卜脚 or Law-k'a-khi-llü [also called P'u-dyü]; then along the Zho Chhu on the Hsi-k'ang border in the west of Yung-ning, and at Pa-erh-ch'iao 壩耳橋, south of Yung-ning; and finally the few fields along the shore of the Lu-ku Hu or Yung-ning Lake.

The rest of the country is exceedingly mountainous. The highest peaks are on Wua-ha Shan, which is the northern part of the Yao Shan to the east of Yung-ning. These reach 15,500 feet or more in height.

Access. — The main approaches to Yung-ning from the south are from Yung-pei, north via Lang-ch'ü chou, the present Ning-lang 寧浪; then from Li-chiang via the Yangtze at either T'o-lä-tsu or Chiang-wai 江外, up the Tsui-yi valley opposite Chiang-wai which is the shortest route. The northern route is via Feng-k'o 佛可 or Shang-feng-k'o 上佛可.